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Morphological Means of Politeness in the Karakalpak Language

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ANNOTATION

This article describes the representation of the category of politeness in the Karakalpak language. The emphasis is on morphological means expressing the meanings of politeness. The meaning of word-changing and formative additions is proved by examples taken from the works of Karakalpak literature. Theoretical views were supplemented by the opinions of scientists in the field of Turkic-language education. Compound plurals and categories of attractiveness, evaluative forms of subjectivity, and the plural form of the verb are widely used to express politeness.

KEYWORDS: category of politeness, plural form, tense, subjective evaluation forms of nouns, personal number affix of verbs.

1. Introduction

We know that morphology is the most important part of the grammatical structure of a language, where words and word forms, the division of words into syllables, and morphological categories of syllables are assimilated (Házirgi qaraqalpaq ádebiy ..., 1994).

As in any other language, in the Karakalpak language, morphological means give additional form and meaning to words, expanding the scope of their use. Morphological means of expressing politeness differ from functional ones depending on the place of use.

The results of the study show that in the Karakalpak language, formative and inflectional compounds are more widely used to express the meaning of politeness than word-formative compounds.

2. Materials and Methods

In the Karakalpak language, morphological means expressing politeness include -lar, -ler, -ińiz, -ińiz, -ńiz, -ńim, -im, -m, -sı, -y, -jan. In the Uzbek language, "if we proceed from the system of grammatical construction of the modern language, if we proceed from the latest scientific findings, then we can see the discovery that some meanings that are given as affixes of single -lar are independent in terms of both content and task. One of these values is the value of respect" (O'zbek tili ... 1975, p. 187) and in the Kirgiz language "-lar is also used in a polite sense" (Kirgız adabiy ... 1980, p. 106).

A. M. Shcherbak says that “the plural form -lar, -ler is one of the most important forms for the Turkic languages, it is used to express respect for the listener and others” (Scherbak, 1981, p. 40) therefore this compound is widely used to express the meaning of politeness and respect.

For example: *Dańqli oris eliniń patshasi Ivan Vasil'evich janoblarına!* [K.Mámbetov «Posqan el». – N: «Qaraqalpaqstan», 1988. 139 b.J. Gúrsi-gúrsi! – dep apalaqladı. Berdambet ağamlar keldi. Qasında baltırı balta saptay tar balaq shalbar kiygen oristay birewi bar! Dizesin búkse sótilip kete me, gúrsi sorap atır [Sh.Seytov «Jaman shıǵanaqtaǵı Aktuba». – N: «Qaraqalpaqstan», 1992. 150 b.J. Shıraqlarım, búgin she meniń menen biziń úyde bol, minaw kópten beri ot janbaǵan ójire, tońıp qalarsız, keleǵoyıń, issi-pissi jutıp alıń, – dep balani jeteklep úyine alıp ketti [G.Esemuratova shıǵarmalari. Vtom. – «Ilim», 2018. 171 b.J.

«Түүгөн-туушканык маанидеги зат атоочтор. Эгерде –лар мүчөсү таандык мүчөдөн кийин келсе, сыйлагандыкты, кадырлагандыкты, же ал зат атоочтун өзү менен бирге болгон башка адамдарды, алардын колективин да билдирет: Жылкычы акемдер келди. Эгерде – лар мүчөсү таандык мүчөдөн мурун келсе, анда жалғанған заттын көптүгү билдирилет. Акелерим келди» (Kirgız adabiy ... 1980, p. 106).

Scientist A. Bekbergenov: “attractive affixes are usually attached to nouns after the plural affix, but they can be attached both before and after the plural affix to different kinship terms. At the same time, there are semantic and stylistic differences between these forms. For example: 1) my aunts (they are all the speaker's sisters) 2) aunts (the speaker's sister and people next to her) The following form has an additional polite meaning” (Bekbergenov, 1990, p. 48). As in the Kirgiz and Uzbek languages, in the Karakalpak language, the suffix -lar, -ler is often added to kinship terms, meaning respect and politeness and meaning politeness. Uncles, aunts, cousins, sons-in-law, daughters-in-law. If the meaning of politeness is expressed after prepositions in I-II persons, it is explained before the preposition in the III person. For example, *Áziyz biyler, qaraqalpaq eliniń aǵalari, – dep gáp basladı Murat shayıq* [T.Qayipbergenov. *Qaraqalpaq dástani. 1-bólím* «Maman biy ápsanasi». – N: «Qaraqalpaqstan», 1973. 23 b.J.

Scientist D. Nasirov: “In the Karakalpak language, the plural indicators -iz, -lar, -ler are often added together in the second form of the plural of the verb. Bunı qalay kóresizler? – dedi urılardıń başlığı (qq.x.e.) (politely addressing many people)” (Nasirov, 1961, p. 41). Therefore, the combination .-lar and -ler means politeness when added to verbs. For example, *Xalayıq, tıňlańızlar: Xanimız keń peyil adam edi. Bul bilamıqqa men gúnaliman. Xanimızdan keshirim sorayman* [T.Qayipbergenov. *Qaraqalpaq dástani. 1-bólím* «Maman biy ápsanasi». – N: «Qaraqalpaqstan», 1973. 61 b.J.

The suffix -lar, -ler in the second plural form, together with --ńı, -ńı means politeness and respect. For example, – *Qáne endi jaylasıp otırıńlar, – dedi biylerdiń óz húrmetin jayına qoýǵanına kewli tolǵan Aydos* [K.Karimov «Aǵa biy». – N: «Bilim», 2017. 232 b.J. Meyli, oylasıńılar, nátiyjesin aytarsızılar [T.Qayipbergenov. *Qaraqalpaq dastani. 3-bólím* «Baxitsızılar». – N: «Qaraqalpaqstan», 1989. 141 b.J.

In the Karakalpak language, the suffixes -inız, -ińız, -ńız, -ńız serve as the second person plural form of the accusative case, as well as the second person plural form of the verb. This combination also means politeness.

II person plural form is used instead of the singular to express politeness” (Házirgi qaraqalpaq ádebiy 1994, p.126). This opinion was expressed in his works by the scientist A. Bekbergenov [1: p. 47]. When the plural form is used instead of the singular, it means respect and courtesy. For example, *Qaraǵım, sińlim, aǵańız kelisim berdi. Arzańdı jazıp kele góy, – dedim* [G.Esemuratova, 101 b.J.

— *Tanışıp qoyıñız, jası úlken bul kelinińız boladı* [K.Mámbetov «Hújdan». — N: «Qaraqalpaqstan», 1991. 233 b.].

“The category of respect in the language forms a complex chain system of affixal morphological units, and the expression of respect moves from the “person” to related “bodies” (Imomova 2017, p. 27). This phenomenon is also found in the Karakalpak language. For example, *Sizdi Murat Muxammedovich saat on jetide qabil etedi. Propusk byurosınan ruxsat qaǵazinızdı alıńız da joqarıǵa kóterilińiz, — dep aytqan* [K.Mámbetov, 92 b.J. *Miyrim-shápáatlı júzlerińiz túsip, ótkir kózlerińizdiń biri menen bizdey ǵárip puxarańızdı kórip qalǵanińiz ushin ómirimiz benen minnetdarmız, ullı xanımız, — dep qayta ornına otirdı* [T.Qayipbergenov, 69 b.J].

Verbs are added to *-ińiz, -ińiz, -ńiz, -ńiz* in a polite manner when the plural form of the person and number is used in the singular.

For example, *Axun ata, biylerdiń atinan oris patshasına ant qaǵaz tayarlap berińiz, — dedi* [T.Qayipbergenov, 125 b.J].

In the textbook of the modern Karakalpak language, the facial forms of the verb are shown below:

I. person singular —man, —men, —m, —yın, —yin (I go, I got, I read)

Plural —mız, —miz, —q, —k, —yıq, —yik (we go, we got, let's read)

II. person singular —sań, —seń, —ń (you will wrote, you got it)

Plural —sız, —siz, —ız, —iz, —íń, —ń, —iń, —ńlar, —ńler (you write, you got, you read, you go)

III. person singular and plural are the same —di, —di, —tı, —sin, —sin, —ajaq, —ejek, —maqshi, —mekshi, —sa, —se, —gey, —ǵay (came, learn, will come, come) (Házirgi qaraqalpaq ... 1981, p. 157).

If a person is going to be singled out, it is necessary to put a pronoun in front of him.

In the singular, the speech action is “I received”, in the plural “We received”. In the singular, the listener received, in the plural, you received, except for the speaker and the listener, the singular and the plural are the same: they received.

Suffix —sız indicates the act of joint listening, usually in the sense of politeness. For example:

➤ *Eliné barsaq suwsın ishermiz be? Qız jáne azǵana gidirip:*

➤ *Qazaqta suwsın bermeytugin úy bolmaydi, ishersiz* [T.Qayipbergenov, 71 b.J. *Jolińız tússe,bir inishek bar edi dep eske alarsız, Kuz'ma aǵa, — dedi ol áste ǵana* [T.Qayipbergenov, 56 b.J].

“The plural form of the first person is often used instead of the singular in a scientific style and expresses politeness and courtesy” (Bekbergenov 1990, p. 65). For example, *Bul kemshilikler jumistiń qunlılıǵın tómenletpeydi dep oylaymız.*

Also, the first plural form of the adjective indicates politeness and respect when dealing with people of higher status. For example, — *Xanımız, azat etińiz. — Qurşın janlar qynalmasın!* — *Shayqımız, erke shákirtińizdi sorap alıńız* [T.Qayipbergenov, 61 b.J. *Húrmetli prezidentimiz, xalıq sizden razi* [*Xalıq awzinan*]. *Qádirli mehmanımız, bizde onday dástır joq, — dedi Áliy* [T.Qayipbergenov, 53 b.J].

Thus, in the Karakalpak language, the suffix *-ińiz, -ińiz, -ńiz, -ńiz*, despite the plural form, means respect and politeness because of its use in the singular.

The suffix -im, -im, -m is also widely used to express respect and politeness.

This suffix signifies politeness and closeness, especially when combined with kinship terms.

When the speaker refers to younger and older acquaintances and strangers, he adds the suffix I person of relative pronouns such as my grandfather, my sister, my brother, my son, my daughter, my son, my sister, my child, my brother, and my uncle.

For example, – *Juwabiń maqul, balam,-dedi xan birden. –Bárekella, Orazan ulti,-dep maqullandı otırǵanlar* [T.Qayipbergenov, 36-b.]. *Tawıq degen naǵız nawqastiń tamaǵı góy, inim* [K.Mámbetov, 233-b.]. *Qarindasım, keshletip qayaqqa shıqtıńiz?-degen sorawdan albiraqlap qaldı* [A.Turekeeva, 122-b.]. *Aynanayın, aqilli aqlıǵım, usı keleshekte úlken adam boladı* [K.Mámbetov «Posqan el» N: «Qaraqalpaqstan», 1988. 278-b.].

Also in this combination, it is added to proper names and expresses feelings of smile, reward, pride, intimacy, affection.

For example. *Qızı dún'ya jiyǵış boladı, bul meniń aqkewil Jámiyimniń nesiybesi* [T.Qayipbergenov, 77-b.]. – *Balalarıńız joq pa?-dedi állen waqıtta Elmurat. – Bar góy Ayboǵıshım arıslanım, Kúnboǵıshım qariwım edi* [K.Mámbetov, 344-b.].

if after the affix -jan the first person affix is added, the meaning of caress and admiration is felt stronger than before (Bekbergenova 2021, p.59).

For example, *Esikke kelin túsip, Omarjanınnıń kúyeden qutilǵanın kórip ketsem, ármanım joq* [T.Qayipbergenov, 77-b.].

To the words friend, comrade is added in the meaning of politeness. For example, *Geshtek pulı bere almaǵanım kewlińizge kelmesin. Bir eshki alıp keldim, dostım* [K.Mámbetov, 1988. 307-b.].

Some words of the substantive adjective are added with a meaningful appearance and mean politeness and a smile. For example, *Oyshılım, awılǵa qara* [T.Qayipbergenov, 65-b.]. *Meyli, aqıllım, jabiqtın, kewil kótereyik* [T.Qayipbergenov, 67-b.]. *Bawırum, erketayım, qulinım. Ata-anamnıń kózi – ózi* [A.Turekeeva, 71-b.].

When it is added to the words taboo used between husbands and wives also means politeness. For example, *Taptım, shabazım, taptım. Anıq Qayırdıń izi!* [K.Kárimov «Aǵa biy». – N.: «Bilim», 2017. 14-b.]. *Tórem,-dedi Qumar bópesin besikke jatqarıwǵa qolaylasıp turıp* [T.Qayipbergenov, 132-b.].

It also means politeness, adding to words such as Eagle, tarlan, darman, brave, dear, angel. For example, *Ho, jigit bolıp kiyatırsız, dármalarım* [T.Qayipbergenov, 245-b.]. *El azatlığı ushin algá atlaniń, tarlanlarım!* [K.Mámbetov, 541-b.]. – *Solay, áziyzlerim, kózimizdiń tirisinde qorlanbayık,-dedi* [T.Qayipbergenov, 80-b.]. *Meniń, búrkıtlerim! Jungarǵa jemtik bolǵan bul xaliqqa jolbarıs bolıp atılıńlar!* [K.Mámbetov, 542-b.]. *Nendey jańaliqlar bar, perishtelerim?* [T.Qayipbergenov, 83-b.].

The 3rd person singular is used in the family to express respect between parents (Házirgi qaraqalpaq ádebiy ... 1994, p.126). Thus, in a family between a husband and wife, words in the meaning of taboo in the form of the 3rd person singular serve to express respect (Bekbergenov 2021, p. 48).

For example: *Ubayda: «Sóyte góysa, papası,-dep rasi menen quwanıp atır* [Sh.Seytov Jaman shıǵanaqtıǵı Aq tuba. – N.: Qaraqalpaqstan, 1992. 182-b.]. *Aǵası, bir túyetawiq alıp baǵayıq, 9-may kiyatır* [A.Turekeeva, 72-b.]. *Apası, maǵan televizordıń hápitelik programmasın ákel dep buyirdı* [O.Ábdıraxmanov].

The suffix -y joins the victorious riders in human form, which means politeness and kindness parents (Házirgi qaraqalpaq ádebiy ... 1994, p. 36). For example, *Bizler aǵaydiń bul ádetin qızıq kórip, sóyletkimiz keledi de, ananı-minani soray beremiz* [G.Esemuratova, 59-b.J]. *Kishemniń bul maqtawların esitip bul apaydi bir kóriwdi árman etip júrdim* [G.Esemuratova, 60-b.J]. *Buniń Nurlepes atay ekenin kórgen Biybiraba ózin basıp. – Qutırǵan iyt quwdı ma, ata-a?-dep-aq úlgerdi* [Sh.Seytov, 476-b.J]. *Ulqan sheshemdi kórip hám Zemfira jeńgeydiń qolınan alıp, ánígimelesip hal-jaǵdaydı tez-tez bilip júrmen góy* [G.Esemuratova, 28-b.J].

The suffix -jan, like the suffix -y, added to a noun in the meaning of a person, means respect (Házirgi qaraqalpaq ádebiy ... 1994, p. 36). Мысалы, *Meyli, anajan, basqa ilajım qalmadı* [K.Mámbetov, 16-b.J]. *Anamızdan ayrılıp qaldıq, jorajan* [K.Kárimov, 152-b.J]. *Sağan buyırǵan eken, sheshejan, jep ala góy pákize, bir qaynatıp ákeldim* [Sh.Seytov, 212-b.J]. Also, this suffix is used in the meaning of affection and respect parents (Házirgi qaraqalpaq ádebiy ... 1994, p. 36). For example, *Bolmas isler boldı Qulshıjan,-dedi toy iyesi Eralı salmaq penen* [K.Kárimov 71-b.J]. – *Aydosjan, hám sıyıinshi sorap, hám toyǵa másláhát qılıwǵa keldik,-dedi kútá álpayım* [T.Qayipbergenov, 115-b.J].

3. Conclusion

In conclusion, there are many morphological means in the Karakalpak language expressing politeness, respect, closeness, admiration, and each of them is widely used in folk oral forms, literary works, colloquial speech.

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